

Conradia Polk, with his hundreds of slaves—his hands, and his women, and his children at \$100 apiece. They could not have made more sensible appropriation of their money, and it was a significant moment, more fraught with momentous consequences to endless generations. It was the scornful answer of the General Assembly to the remonstrances of the English churchmen, and the first step taken by the Churchmen at home who believed slavery a crime. It was an assurance, clear and definite, to all slaveholding preachers that the Episcopal Church would no longer have less than the Episcopal Church, because it was the defender from the pulpit of a system that tramples upon marriage, that destroys family relation, that separates husband and wife, that fathers the children of slaves, and that identifies the father and his children by the pound.

And so this slavery punishment was sent from bishop to rectory, rector to parson, and parson to bishop, to reprove, rebuke and exhort every minister of Christ, when he stood in the pulpit of Arkansas, to tell of his duty, and to turn to their sources the influences have determined the character of their people, and to tell of the degree of Christian civilization or of the degree of the degradation of the people of Arkansas.

greeted the petition which I last year had the honor to present to the Senate. When the New York Convention supposes its influence the slave trade, and its responsibility is felt for the result, I am much mistaken if it be not found that I am right.

I firmly believe it. After the vote on the question, St. Philip's, if no other evidence were afforded, beyond my personal acquaintance with honorable and reverend members of the Convention, could not deny it. With the aid of a demagogue, who could not be charged of fool-hardy fanaticism, with the efforts within and without this House to deter me from voting for the recognition of the race which I declared to be the seed of the traitor and the assassin, and the class of persons who attend our courts; with all the threatening intimidation of the subject as a "firebrand," belonging to the very class of persons who give mortal offense to the irritating passion of the South; with the holding bishops and clergy of the South; in the face of these adverse influences, when I was, after long thought, to vote, the clerical body of the Convention, I voted for the North.

—NARA 13.

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therapy honest abhorrence of slavery. We will not desire, still less seek, such conversions on our hands. They will not wish that their conversions should be made in the slightest degree to the abominable system in the meshes of which themselves are entangled. If there be a person of this sort there is no cause for his seeking voluntarily to continue a slaveholder, he will *infallibly* prefer that to the alternative of being a slaveholder, for should, for the present, regard that as the lesser evil, he will not be a slaveholder, rather than that his good character and his good intentions should be an apology for slavery. He is not a slaveholder, and he will be openly quoted in justification of it.

If a person should desire membership in the Church (of course he would decline union with the Church of the popular religion of the South), he would necessarily curb that desire in himself—and, if needful, to others.

man of whom it is enough to say that he is worthy of his ancestral name. Our colors are so crowded that we must forego the occasion invites, and leave Mr. J. to dress to speak for itself. The time is not so well as utterly incredible that a calling itself *Christian*, refused to test former slave trade, carried on in its own steps!

THE MONTHLY ANTI-SLAVERY MEETINGS should neither forego nor fail to attend any meeting, to be held on Monday next, at the Lecture Room of the Church of the Square. It is open on equal terms to every shade of opinion, and affords an opportunity for them to become acquainted with and to unite in common efforts for the cause.

cherished scheme had been so broken by the spoke of the charges Mr. P. had had against the Church, and remarked that "they had in them—he regretted that "they had been" but it was so. He knew how basic the cause of the slave's cause had been to the ministry and the Church, and that it was in which had alienated the radical Abolition Church, and how natural it was that they as they do upon the Church." He pointed to the faithfulness of the "American Society," and the radical Abolitionists acknowledged his sense of "great" but was not so hopeful as he believed was needed, and had confidence that through repentance and made to and righteousness. He remained Church, Anti-Slavery Society was to

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